



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CHURCH AND THE WORLD

MISSIONS

A Problem in East African Missions

Religion is life and not a part of life; a man must pray as he lives. The Christian is the man whose life is Christian. Around this theme Fullani bin Fullani, writing in the *International Review of Missions* for April, organizes an excellent argument for a new and scientific approach to the problem of missions in East Africa. He is generous in his tribute of honor to the men and methods of the past but feels that to follow them slavishly is to prove traitors to their ideal. Not blind following of the past but free, creative leadership in facing new situations in new ways is the great demand of today.

Those who assume that the missionary movement of modern Christendom needs only the support and prayers of the church at home, and workers of devotion and fidelity to the principles and conceptions of its origin, confound faith in God with faith in the plans and aims of his fallible instruments, shut out hope of growing clearness in the vision of God's will, and condemn this the latest venture of faith to be lost in the gulf of failure that has swallowed up so much sacrifice and devotion in the past.

If the twentieth century is to see the church accept and carry out her task we must imitate the nineteenth century as little as the sixteenth imitated the fifteenth.

Two things of the old program will probably persist—the individual responsibility of each convert to make a personal decision and the presentation of the gospel in the form of the Scriptures in the language of the people. When this latter is done without creedal interpretations and glosses added by the missionaries the African gets a remarkably clear and beautiful vision of Jesus and his sympathy for man. But the fact is now clear that the African prob-

lem has long been the task of changing an environment. The decision demanded now is as to whether we are to recognize the need of a reconstructed social order as a central part of the missionary program, and not, as in the past, a mere concomitant. There can be no doubt regarding the decision.

We must interpret Jesus' message in the light of man's needs and we must interpret human needs in the light of what Jesus tells us of man's true nature and destiny. When we separate for a single step the gospel of the kingdom and the world of men we take that step in thought in error and sin.

The life of the African was guided and controlled by tribal customs based on tabus. It was very simple and very rigid. But the release was equally simple and swift. Just as soon as the first hundred of a tribe were emancipated and did not suffer terrible consequences from offended spirits, but prospered instead, the power of the old order was lost for the tribe.

Now the whole continent of Africa is open to the civilized world and the old order is overwhelmed by a flood of social and economic change. All who know Africa see the signs of social disintegration. Out of a state of purest tribalism controlled by its primitive ethos of tabu these people have been swept into the main current of the life of the world. "There is not a single custom, not a single social relation, not a single punishment for wrong-doing, not a single sanctity that is undisturbed." It is altogether too much to expect that these untrained people shall be able, by merely confessing Christianity, to build a new social order, a new moral universe, a new world of economic relations for themselves. Chiefs lose authority, domestic servants steal, laborers shirk work or desert because

"the native's mind is homeless as his body is." The social order is simply dissipated and no one has been charged with the responsibility of building the new unity which may again bind men into a common life. This task is the most insistent responsibility of the Christian missionaries. While injustice, suffering, meaningless toil for the profit of others oppress a people it is merely foolishness or hypocrisy to attempt to call them apart into a Christian church to a religion utterly unrelated to the common life. The missions have done wonderful things in transforming social conditions and remedying evils; the need now is that the people at home shall realize that this is the central and most vital phase of the East African program.

The Revival of Shintoism

For several months the Roman Catholic publication of Paris, *Les Nouvelles Religieuses*, has been pointing out the attempt to revive the old Shinto as a means of counteracting the liberal tendencies in Japanese life. While most of the Japanese advocates of a revival of Shintoism refrain from submitting the system to the full light of modern historical and scientific study there are, however, leaders of the Shintoist revival who dare to present the case for the old religion to the cultured classes. Of these Dr. Kakehi, professor of the Imperial University at Tokyo, is an outstanding example. His system, as presented in the *Ko-Shinto Taigi* and the *Zoku Ko-Shinto Taigi*, may be briefly summarized as follows:

There is one, central Divinity who is immanent in all things. From this God men receive in varying degrees the qualities of divine power. The Japanese are the chosen people of God and the presence of God is especially manifested in the Emperor of Japan. Through the Emperor therefore man may and should communicate with the supreme God of the universe. The

many gods of Shinto are merely men who, like the Emperor, have been granted by God special divine powers. Considered in this light, Shinto is logically destined to be a universal religion and the saving culture for mankind. The duty of the Japanese and of the Emperor of Japan is to spread that religion and culture until the Emperor of Japan shall become the supreme temporal and spiritual ruler of the world. This conquest of the world is to be made by peaceful means but it seems reasonable that if peaceful methods fail the power of might may be tried.

The Catholic commentator naturally finds in such teachings a real menace not only to other dogmatic aspirants for world-leadership in spiritual things but also to existing democratic liberties. The constitution of Japan stands as a guaranty of religious liberty and would resist the actual carrying out of the Shintoist program. Moreover the educated people of Japan are not greatly impressed by this Treitschke doctrine "aggravated by a strong mixture of religious fanaticism." The supporters of the ideal are especially the Shinto priests and there is a possibility that the conservative nature of the Council of Public Instruction may incline them to favor the program. Indeed, as a form of cult Shinto may have a new era of prosperity, but the opposition of the cultured, the sweeping liberal movement of the awakened world, and the determined hostility of the Japanese press make it impossible to revive Shinto as a moral force.

The Theology of Modern Confucianism

For the Christian missionary attempting to present the Christian message to the East probably the most important thing is to have a clear understanding of the content and function of the native religion. An excellent example of the cultured Confucian thought-world is given in the *Asiatic*

Review for April from the pen of Dr. Lim Boon Keng under the title, "The Confucian Way of Thinking of the World and God." The article is all the more valuable because it was prepared not for Western consumption but for Chinese students.

Dr. Keng points out that all nations have myths to explain the beginning of the world and of man and that Christianity has been greatly handicapped by its dependence upon the creation story of Genesis. Confucius, on the contrary, says nothing on this subject. The early Chinese evidently conceived of the universe as a self-existing thing inhabited by spiritual and earthly beings all of whom were under the domination of Shang-ti the Supreme Lord. A very old cosmogony postulated two ultimate realities, the Ying, or female, negative element, and Yang, the male or positive, element, and the whole material universe was thought of as the evolution of their combinations and transformations. Confucius himself was silent. His ethical system was based on the assumption of the natural character of cosmic evolution and only vaguely touches theism.

In the matter of theism Confucianism knows nothing of the manlike gods of other races which are pleased with sacrifices and peace offerings and are expected to perform miracles. It is much closer to the Stoic idea of immanence. Confucianism appeals to the inner consciousness but not in the sense of a doctrine necessary for salvation. It knows no God in the form of a supernatural Being, or Absolute. It seldom speaks of miracles or of God. Rather than encourage the religious superstitions Confucius preferred to say Heaven rather than the more anthropomorphic term, Shang-Ti. The latter was undoubtedly an old tribal god of the Chinese just as Jehovah was of the Israelites, but Confucius put him aside. Missionaries have claimed that Jehovah and Shang-Ti are synonymous. Dr. Legge is an example.

But the Chinese system is an indigenous growth. Probably Heaven and Earth, (Father and Mother, Male and Female) were the original pair which gave way to the single deity Shang-Ti to whom the sacrifices to Heaven and Earth were presented. "There is no doubt that when Shang-Ti became recognized as head of the pantheon the Chinese had arrived at the same position as the Jews in their monarchical age." Shang-Ti was the Sublime Majesty, Governor and Maker of all things, appointing the rulers of the world and sending teachers to mankind. He favored his chosen and punished the ungodly. The difference between the Bible Jehovah and Shang-Ti is that the latter is not credited with capricious and unreasonable things. Confucius transcended the anthropomorphic notions of God and resolutely refused to use the old term Shang-Ti, replacing it by the philosophic ideal, T'ien (Heaven). Christian missionaries have blamed Confucius for not forbidding the belief in spirits but, Dr. Keng argues, neither did Jesus. The ideal of Confucius was embodied in the concept of Heaven.

The people, however, did not follow Confucius but have sought to get the favor of a multitude of lesser divine powers and "Taoism, Buddhism, and Christianity have rushed in to supply this popular need." According to Confucianism, Heaven is the source of the laws which govern the world, the symbol of the unity which pervades the universe. "The Deity in the Confucian sense is Nature. Heaven endows humanity with reason and intelligence. Therefore the operations of the human mind are an indirect manifestation of the will of Heaven. Destiny, natural sequence of events, is then a matter which can not be avoided but must be watched, for Heaven works without bias." Man works in co-operation with Heaven and is responsible for the modification of society, of thought, of animal life, and of changes on the surface of the

earth. Heaven does not interfere by supernatural means. Heaven acts. They who conform prosper; they who are unable or unwilling to conform are wiped out. The path of virtue leads to happiness; all other paths lead to misery and despair. The true worship of the Confucian God is by deeds not words. "God does not want our advice." The Confucian must be in earnest—reverence is earnestness. The disappearance of anthropomorphic theism is a natural outcome of the teaching of Confucius. Consequently Confucianism in China and Japan finds support in the philosophy of modern science. Man strives to live in accord with the processes of nature and so loses all fear of the unseen. To live in calm resignation to an inexorable Destiny, to recognize a celestial music in the din of earthly struggles, is to be happy come what may.

When Christianity is purged of its Pauline interpretation Dr. Keng believes it will resemble Confucianism. Meanwhile "Confucianists may feel confident that the system of ethics handed down by the Sage will pass unscathed through the crucible of modern thought and will come out of it thoroughly purified and with its luster undiminished."

Islam in the New Age

The war has made many changes in the social and political attitudes of the Moslem peoples. The Turkish Empire is sinking into dissolution and there seems to be a promise of a new Arab confederacy. The Moslems of India have allied themselves with the Indian National Congress from which they had held aloof. Mr. H. U. Weitbrecht Stanton points out these features in the *Moslem World* for April and suggests the possibility of the revival of the old glory of Arab culture. It is possible that the present age may produce once more the political and artistic glories of Baghdad and Cordova. The new glory will not be

one of material power but of spiritual and intellectual achievement. "We may expect that the teachers and leaders of Islam will more and more endeavor to base their presentation of religious truth on lines of modern thought." The present tendency in the interpretation of the Koran is in the direction of modernization. If a new Arab culture does materialize the most potent means of appeal to Islam will be that of the Christian attitude of good-will and toleration demonstrated in the Christian lives not only of preachers but also of school-masters, bankers, engineers, and all others who come into relation with these people. Preachers will be needed, but the debt of the Christian to Islam demands that he shall bring to the Moslem what he lacks by a new campaign of brotherhood.

In the same number of the *Moslem World*, Eveline A. Thomson insists that the future of the Near East lies in the minds and hearts of its women and urges the need of supporting and enlarging the work of Constantinople College. The old hindrances of misgovernment, of suffering, and of opposition seem at last to be lifted and the new age gives promise of glorious achievement. The hope is in the women. The men of the Ottoman Empire have been killed in battle or massacred. The country is wretchedly poor and in many regions faces starvation. It is full of refugees and orphans; its homes have been shattered and its cities destroyed. The American College at Constantinople has for nearly fifty years brought enlightenment into hundreds of homes training Albanian, Armenian, Bulgarian, Greek, Jewish, and Turkish girls. The war did not close its doors and now the great opportunity of splendid service is greater than ever. Alumnae have gone out through all these years to become leaders in their communities. Now that the duty of reconstruction in the Ottoman Empire must fall largely upon the women, the college must add

courses in agriculture, in village improvement, and in medicine and nursing. The extent of the service will depend largely upon the generous support of the college

by Christian people who believe in American ideals and in the great task of forming a world-sisterhood of service to all humanity.

RELIGIOUS EDUCATION

Morale-Making as a Vocation

The *Survey* of May 10 outlines the suggestion of Dr. Bernard Glueck, formerly psychiatrist at Sing Sing prison, that the welfare agencies which did so much for the soldier should undertake the task of morale-building in every prison and reformatory in the United States. The Y.M.C.A., the Knights of Columbus, the Jewish Welfare Board, have now a trained and experienced staff who might do excellent work in this new field. Dr. Glueck thinks that it would be best for the workers themselves, since some of them who have had an absorbing enthusiasm for the work with the troops will find it intolerable to go back to the old routine of ordinary occupations. They were successful in the camp work, and just this type of man would be the ideal kind for the work that is needed in prisons and reformatories. They could be put at once at the task. "It would be the work of years to build up a list of candidates as promising as these for work among adult offenders."

The welfare worker in prisons would be able to teach the men how to play. This is the great lack of the criminal. By his own fault or that of society he has never learned to express the play instinct in a healthy way. A more important feature of the new program would be the ability of the welfare men to get acquainted with the men, to learn their idea of life, their hopes and ambitions, the reasons for their revolt against the social order. In this way they might be able to help them to a different attitude toward society and provide the opportunities for the realization of long-thwarted dreams. They could create a

decidedly higher atmosphere in the life of the prisons. The continuation of the welfare agencies into the connections with the branches outside the prison would make it easy for the men to feel at home in such places when the prison term was at an end. A further serious consideration is the inescapable probability that for a quarter of a century a large part of the prison and reformatory population will be ex-soldiers and ex-sailors. These would take kindly to the organizations with which they were associated during the war.

The workers would have to be selected with care—for general sanity, poise, resourcefulness, and healthy ideals, as well as for demonstrated ability to make friends and secure the confidence of their fellows. They would require special training in mental characteristics of criminals, in prison etiquette and routine, and in penal law and criminal procedure.

The plan not only would conserve the training of the welfare men and the experience of their societies; it would be a means of socializing prison administration in a reasonably brief period; it would stimulate the placing of men in prisons, as wardens and superintendents, who are of a higher type so that gradually the institutions would be lifted to a higher level and the penal process of the country reconstructed.

A New Religious Expert

Two articles in the *World Outlook* for May are suggestive of a new type of statesmanship in the handling of religious affairs. Mr. James C. Baker reports the program of the Illinois Methodists requiring \$1,600,000 for the establishment of a religious work